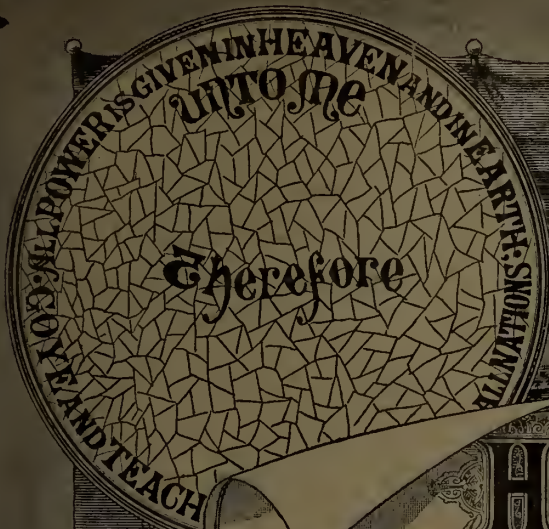


W. Geo. Elder

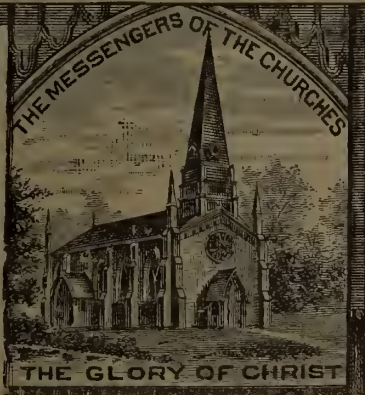


JULY AND AUG., 1893.

HERALD OF MISSION NEWS

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Nos. 7 & 8.

R. M. Sommerville, EDITOR
NEW YORK.

J. W. Pratt & Son, Printers, 88 & 90 Gold St., N. Y.

The Palisade, 325 W. 56th Street.

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Review of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

JULY & AUG.,

1893.

OUR VIEWS OF MISSION WORK.

*THE HOUR AND ITS NEEDS.

Rev. John W. F. Carlisle, Newburgh, N. Y.

The Hour: It is one of great unrest in all departments of life—a season of critical earthquakes in Church and State. Everything shows that we are at a crisis in the history of the world, one of those great epochs that mark the progress of the Kingdom of Truth.

We seem to be touching the border line of mighty supernatural and Satanic influences that are to herald the coming of the Lord. Good Bible reading on The Hour is found in Hebrews 12:25-29. Mark these phrases: "Once more I shake not only the earth but also heaven," "Those things that may be shaken," "Things which cannot be shaken." That passage seems to fit very closely into our age. There is "shaking" on all sides—business, and society, and politics, and even the Church of Rome. And added to this, we have unusual forms of disease, tremendous social problems, gross secularism, and the unsettling of religious beliefs. In a word, it is an Hour of mighty issues, glorious opportunities, tremendous responsibilities.

The question is: How are we to face these issues successfully? The Church,

the congregation, that will be a factor for righteousness in the coming century, *must shape its forces* in the most practical way. The old furnaces will do, but we must have new fuel. The Gospel of Jesus Christ, preached in the power of the Spirit, is the only medicine for the times, but that glorious Gospel must be inworked into strong hearts that will outwork it in strong, everyday godliness. One of the most powerful forces for good or evil is the young blood of a nation. The cause of righteousness demands that the youth be enlisted in Christ's service, trained in the most spiritual and effective manner, and thus be rooted and grounded in the truth.

A very cheering sign of our day is the many Societies of young people that are forming in the Church, and are bearing such strong testimony for the truth against social evils. Necessary as these leagues are, and effective in many ways, yet we must all admit that these Societies must receive thorough training, must be rooted and grounded in Him, or they will prove to be as the morning cloud and the early dew. Thus it seems to me that *one of the greatest needs* of the hour is for every pastor to see that the youth of his congregation receive such thorough, practical training in the use of the Word and the Throne of Grace that the enthusiasm of the young may be concentrated on some line of service that will have definite aim and produce

**Spoken at the Denominational Rally of Christian Endeavorers, in Second Reformed Presbyterian Church, New York City, February 2, 1893.*

definite results. By so doing we will be shaping one of the greatest forces in the Christian world. Lord Bacon said, "The unforced opinions of young men are the best materials for prophecy." We all know the truth of this. Therefore, the duty of shaping and moulding those opinions that they will be strong and healthy and prove a great blessing to rising generations. And what better opportunity could we have than that afforded by the Christian Endeavor organizations in our churches, Societies of young men and women that have for their motto, "For Christ and His Church," and are pledged to be faithful to His Word? These Societies are not the *end*, but may prove a mighty *means* to the *end*.

The Needs: First, Bible-schools in which the young may be trained to know and use the Word. The purpose would be to concentrate the youthful mind on solid reading and study of the Word, and thereby strengthen and deepen and broaden their thought-power. The Word of God is the Sword of the Spirit, the only aggressive weapon of the spiritual armor. Two things are necessary—to have the Sword in good condition, and to know how to use it. Both are absolutely essential. First of all, the Sword must be in good condition. It must be kept from rust, and when rusted must be cleaned and sharpened. The Sword of the Spirit may get into a bad shape by many things, particularly ecclesiastical tradition. At various times in the history of the world this has occurred. It was so in the times of Christ Jesus, and called from Him this rebuke to the Church leaders, Ye have made "the Word of God of no effect by your tradition"—Mark 7: 13th. Such a state must be followed by a

sharpening process. This is the work of careful biblical criticism. Through such a process the Word of God is passing at this Hour. We have nothing to fear concerning the end of this process; it will be tried and come forth as *gold*. That the sharpening process is an absolute necessity will appear to any one who has any knowledge of the method that prevails in many of our seminaries and pulpits. The Word of God in both of these centers has been a good book of reference, but not one opened and unveiled before the eyes of men. It is the *opening* of God's Word that giveth *light*. And God is in our day causing the Bible to be a "rediscovered book" and causing us to get it into the best possible shape for the conflicts of secularism and skepticism. We should be in no hurry of accepting any *new* views of the Word; but, on the other hand, we should give them careful attention and study. One of the great aims of Bible-schools, as instituted in many places in our land, is to help the young to get their swords into good shape, well sharpened and brightened.

And then comes the very important thing—to *know how to use the Word*. Of what use is a sword, if the wielding of it be not understood? The issues facing us will not down by quotations from Confessions and Creeds. Only one thing will do the work—a firm grasping of the "Verily, Verilies," of the Eternal Word, and the strong cry of faith, *It is written, it is written*. You may respect and worship the Word; that will avail you little. You may believe in the inspiration of every word and every letter; that will avail you little. This is the question: *Do you trust the Word as the very voice of God, and do you know how to use its mighty sections against the*

enemy? This is the sad lack of the age. With all of our advance in Sabbath school work, our International Lessons, the *Bible* is comparatively an *unknown book*. And even in our seminaries and Christian pulpits it is an *unopened book*. So much so that complaint is heard on all sides, and one universal cry is arising, "Show me *how* to get into the Word of God." The young are anxious for it; they are inquiring about the "*how*," and their inquiries must be met. Dr. Clifford, of England, well says: "The Bible is being rediscovered, and so it will have to be re-read, and its message reset by the men who are to breathe it into the manifold life of the world."

To meet this great need, we have *Bible-schools* under the auspices of the American Institute of Sacred Literature that have for their end the mastery of the Bible as a whole and *book by book*. This Institute is meeting with great results, and is making the English Bible a practical book for the day. It is in such a study of the Word that many of the questions of to-day appear so trivial, and faith in the Word as God-spoken becomes so mighty. For example, what a help it is to so master the Gospel of John on the Divinity of Christ that you may draw that blade of the Spirit when you have doubts on the Divinity. What a help to master Galatians on the Freedom of the Christian Life, and First Corinthians on Liberty not being Lawlessness, that you may draw these blades when necessary against the Evil One. And so to get into the key-truth of every book, and the individuality of every author, that you may use them at a moment's call. This is what makes these sacred songs and prophecies and epistles live in the hearts of strong men and women to-day. I am free to say

that it is a new revelation of the practical use of the Word to the majority of Christian professors. Oh, my young friends, the study of God's Word is something more than knowing a beautiful passage here and there, and quoting a verse here and there. It is *daily digging* into God's mines and getting that *wisdom* which is above all earthly riches. Joseph Cook says, "The doctrinal unrest of the age is to be cured only by appeals to self-evident truths." And in his mind the only self-evident truths are the "Verily, verities," the "Cans and cannots" of Scripture. By the study of God's Word in an inductive and spiritual manner you are enabled to grasp these "Verily, verities," on sin and righteousness, the golden thread of the Scriptures from Genesis to Revelation. When you have grasped them nothing can dislodge your faith and hope and love; you are on the *rock* of the Fortieth Psalm; you can set your seal that *God is true*.

Members of the C. E., have Bible-schools instituted in your various Societies, and thus get strong and healthy thought-power.

Another great *need*, as it appears to me, is to lay hold of the affection of our young people, and deepen it by making them thoroughly acquainted with the fellowship of the Holy Spirit. In some places there are Congregational-schools for the special study of the Holy Spirit on prayer, on teaching, on taking, on sanctifying. Could anything be more needed? Look around you in your Societies, in your congregations; what little knowledge is there of the Spirit as the great *stander-by* to help us in the daily battles of life. A great deal of doctrinal knowledge, I admit, but very little practical knowledge, as John writes in his great letter on "Fellowship," "Truly,

our fellowship is with the Father and with His Son."

The love of many would be kept from waxing cold, it would be instant in season and out of season, if we lived more in the truth of the abiding of the Spirit. Next to the teaching of the Word of God on this important theme, let me mention some other delightful readings: The works of Andrew Murray, that worthy missionary of South Africa, on the Holy Spirit, are most valuable, particularly "In the School of Prayer with Christ"; also, the writings of Rev. F. B. Meyer on "The Shepherd Psalm" and "The Present Tenses of the Blessed Life." These little volumes could be used to great advantage as text-books in these Bible-schools on the special subject of the Spirit.

Take the subject of prayer—how little we know of its unlimited power; how little we know of those words, "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Praying is something more than closing the eyes and crying, "Our Father in Heaven." It moves on certain definite conditions of the *abiding in Christ*, which must be known and followed, if we are to have the *ear of God* at any moment. How little we think of this. In our minds it is more important to talk well to man than to talk well to God. It is a mistake. Let us listen to these words of Murray, "Jesus never taught His disciples how to preach, only how to pray. He did not speak much of what was needed to preach well, but much of praying well. *To know how to speak to God is more than knowing how to speak to man.* Not power with men, but power with God is the first thing. Jesus loves to teach us how to pray."

Take the subject of sanctifying grace. What low conception there is of that command, "Be ye holy, for I am holy." We have a low spiritual level in the Church at this hour. And the Christian Endeavor spirit is a revolt against these weak ideas of what the Spirit of God can do for believers in this present state. This is strengthened and deepened the more the fellowship with the Holy Spirit is cultivated. Read from the Epistle of the Heavenlies that wonderful passage of chapter 3, verses 16-21 (Ephes. 3: 16-21). Read the First Epistle of John on this same theme—the *fullness* of sanctifying grace for the believer *now*.

Have you ever begotten a child in the Lord? Are you spiritually childless? A sad condition to be in. Do you know the cause of it? Your vessel has not been "meet for the Master's use," II. Tim. 2: 19-22. And your vessel has been unclean through low conceptions of the Spirit's work in daily cleansing. In a word, our C. E. Societies will be powerless, if they ignore the deep study and practice of the Holy Spirit doctrine. Pastors can deepen their love vastly by talks, practical talks, on the Spirit of Christ.

And a third great *need*, and I close this talk: The concentration of all this mind-power and heart-power on some *definite* line of Church and Denominational work.

We need to be definite. "What wilt thou?"

Every person joining the Church should have a definite aim. At the Throne of Grace it is absolutely necessary. Prayer meetings are powerless without it. Think of that meeting for prayer on the sinking Spree, and all should partake of that nature.

Christian Endeavorers, have you definite things, persons, fields, for which you pray in your many meetings for prayer? Have you ever tried a prayer-box? If not, try it. Joseph Cook has said that every practical Church will have one.

Have you any definite Mission work before you, either in the home or foreign fields? Get a Missionary Library, and it will create the missionary spirit.

Have you any definite reform-work in your city, State, or Nation? All strong Societies must have a strong Protestant spirit in these days of low political legislation.

The preservation of the truth demands it. There is a fixed tendency in all creeds to petrify, and the only specific is a constant campaign against the evils of the age. And we, as Covenanters, have a definite truth to witness for and to hold aloft—the *Kingship* of Jesus Christ; never was it more needed than to-day. Whatever you do, be definite, *be definite*. Have an aim, and pray like Joseph Neesima, "Please, Lord, give me my aim." Let us repeat together that great promise of Jesus in John 15: 7th: "*If ye abide in Me and My words abide you, ye shall ask what ye will, and it shall be done unto you.*"

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

LATAKIA.—The following statement, received a few days ago from Rev. Jas. S. Stewart, shows the condition of the work at the end of May, some weeks later than the report presented at Synod:

Schools.	Pupils.	Male Teachers.	Female.
Latakia....	242	5	5
Suadia	49	1	1
Metn.....	38	1	1
Sôda	32	1	
Tartoos....	26	1	
	<hr/>	<hr/>	<hr/>
	387	9	7

The teacher in Tartoos is supported by the C. E. Society of Latakia. There are three licentiates in Latakia, two of whom are employed full time in teaching, and one in Suadia, who also teaches and acts as Bible reader. There is a Bible reader in Inkzik and a Bible agent in Latakia. Daoud is engaged as Bible reader in Merj

and Yakob in Bahamra. The Gunaimia post is vacant through fear of the imprisonment of the people or teacher, or both, but we hope to have a Protestant community there soon, and this will secure a right to a School and a Church.

In reference to this Mission Dr. Mathews of London writes: "I spent a week in Latakia, while my daughter was there two weeks, and during this time we had ample opportunities for examining all the work. Your properties there are very valuable, and in splendid situations, on rising ground, and therefore easily drained, while, as the houses face the sea, the missionaries can get a whiff of the sea breeze to cool them amid the heats of a Syrian summer. I was able to examine very carefully every class in the different schools, and was greatly pleased with the correctness and quickness of the answering. Indeed when one recollects how rarely these chil-

dren ever see a stranger, the way in which they answered tells an interesting tale of the labors and faithfulness of the teachers. The boys' school will be a valuable addition to your agencies at Latakia. Mr. Stewart I found to be somewhat afraid that, when the boys went home for the summer the Muttasariff would prohibit their parents from sending them back. This is possible, for the Governor is plainly a determined and able man who is zealous for his religion. If the worst come to the worst, then the missionaries must regard the Turkish interference with their work as an indication that they must give more attention to the Greek and Armenian populations, waiting for the time when the way may be opened for resuming their work among the Ansairia.

"The new building is remarkably well planned, and if Mr. Stewart be able to develop industrial training, he will confer a great advantage on the Mission. I enjoyed greatly Dr. Balph's society, and was glad of a confirmation of his medical knowledge that took place while I was there. A wealthy and influential native who formerly, as I understood, was more friendly to the Mission than he was lately, became seriously ill. The Moslem physician said the illness was of one nature. Dr. Balph said it was something else, equally fatal. While I was there Dr. Harris from Tripoli came along, and having seen the patient, at once agreed with Dr. Balph."

SUADIA.—A private letter, recently received from Miss Meta Cunningham, furnishes the following very interesting items respecting the work, in Suadia:

I am glad to say that the school work

has been very good the past year, and also the attendance on Sabbath and in prayer-meetings. The evangelist too is doing a good work. He spends all his time among the people, reading in shops and by the wayside, or wherever he can get anyone to listen to him. I generally send him to carry the medicine to patients, and he has in this way been able to read to many who would not otherwise have been reached.

Last Tuesday I took the girls out to one of the gardens owned by the Mission. It is about half an hour away, and is worked by a Fellah who also owns a quarter of it. The people were very glad to see us and soon had a mat placed for us under one of the Mulberry trees. After we had rested a little the family gathered round us and I read to them and talked to them of the love of God. The children sang to them several Psalms. After dinner a great many of the neighbors came to hear the singing, and we had another service. One of the women asked me to read to them about Job, which I did, and when I also told them about the Lord Jesus some of them appeared much affected. The children sang the Forty-fifth and Thirty-fourth Psalms, and they seemed to see the difference between the truth and purity of the Gospel and what they are accustomed to. Our girls were even more impressed. One of them said to me two years ago: "And we were just the same as these Fellaheen; we did not know any more than they do." I am glad to say that I have got a little Fellahi girl, the first, as far as I know, from Suadia who has ever attended school. We returned in the cool of the evening, thankful that another opportunity had been given us of witnessing for Christ.

MERSINE.—Dr. Mathews spent about three weeks in this neighborhood, but as he was under the impression that Dr. Metheny would visit America this summer, he does not give us detailed information respecting the work. He says, however; "I was greatly pleased with all I saw and heard. Young Mr. Dodds is a capital addition to your working staff there. I am very grateful both to him and Dr. Metheny for all the kindness they showed me during my stay with them. Miss Sterrett will be glad of a helper and hopes the new teacher will go out as soon as possible."

CYPRUS.—Dr. Mathews was one day in Cyprus, and writes: "I saw the little iron church, which is admirably suited, I should think, for your purpose. It seems to me a little out of the town, and I am not sure that Larnaca itself is much of a place, or ever will be, but the zeal and activity of your agent there, whose name I at this moment forget, would make a success of any place, if success be possible. I think you are highly favored in your representative."

ANTIOCH.—In the Foreign Missions Report presented at the Synod of the Reformed Presbyterian Church of Scotland in May, the Secretary, Rev. R. Dunlap, says:

The Sacrament of the Lord's Supper was dispensed in Antioch in the month of February last. On the occasion seven members were admitted, all from the Greek Church, who had been instructed and examined by Dr. Martin for a length of time previous to the dispensation of the Lord's Supper. . . .

Notwithstanding Dr. Martin's illness,

and other difficulties in the way, the mission work is prosperous and promising at the present time. The fact of the admission recently of seven members of the Greek Church, is in itself ample proof of the hopeful prospects of the Mission. These persons knew that this step would subject them to all sorts of revilings and persecutions, both from their immediate relatives and from all their Greek Church neighbors; and yet they courageously took the step that they knew would cause them to be treated as enemies and outcasts by former friends and acquaintances. Some of them have already suffered in name and estate on account of their connection with the Mission. One of these, Bootris Sirtik, has been compelled to shut up his shop, and leave Antioch, because the Greeks would not allow any one to buy his goods. In regard to the present condition of the Mission Mrs. Martin writes: "The audiences at preaching are large; were all our members at home they would be crowded. The schools have not been so large for several years—in Antioch school one hundred and thirty-four pupils. The scholars are from among the Jews and Fellaheen as well as from the so-called Christian sects. Sabbath-school, Colportage, and Bible-women's work are all progressing. During the time the Mission has been in operation forty-five persons—persons arrived at years of discretion—have made a profession with us of faith in Christ Jesus as the only Saviour. Seven of these have been called from earth, giving good evidence that for them to die was gain. Besides, thirteen persons have been received by certificate from other Protestant Missions, mostly from R. P. Missions. Also many children of members have been enrolled,

and they are being trained in the knowledge of Protestant truth. Our little community numbers in all ninety-four, besides adherents. But the numbers, so encouraging, that have joined our church here, do not, by any means, represent all the success of the Church's Mission here. Many who have heard the word are convinced of the errors of the Greek Church, but the exceptional circumstances in which they are placed keep them as yet afraid to make an open and formal profession. Could the preaching go on uninterruptedly, many, we doubt not, would be encouraged to do so."

DAMASCUS, SYRIA.—The Presbyterian Church (Ireland) reports work carried on during this year at eleven centers. There were 889 pupils in our day-schools. The audience at public worship included 610 regular adherents of our communion. The pupils in our Sabbath-schools numbered 410. The roll of communicants, probably kept and revised from time to time showed that 156 persons were in full communion with our Church. On profession, or by certificate, fourteen persons were received during the year as members in "full communion"; and, in consequence of death, or removal from our neighborhood, the names of eleven persons were removed from our roll—they are no longer with us. Fifteen baptisms of the children of Church members took place during the year, and our agents from the West are aided in evangelistic work and in school work by thirty-two native helpers. In the long history of the Mission only ten of our Church members abandoned their profession, and only one since 1878. The whole number of baptisms recorded since the opening of the Mission has been 324,

and the whole number of communicants enrolled 263.

NEW HEBRIDES.—In his 20th annual report, Rev. H. A. Robertson thus writes of his work on the island of Erromanga during the year 1892: The past year has not been on the whole a discouraging one, for if there were nothing more than the fact that three times during this year the people gathered in to be present at the Lord's supper, and conducted themselves with such commendable Christian propriety, that, of itself, ought to be regarded as a great and glorious change for Erromanga from what it was even when we landed here twenty years ago last June, and how much greater the change from when the brothers Gordon, of martyr memory, landed not long before.

One of these communions, that of July at Dillon's Bay, was to us of special interest. We had the great joy of seeing our two eldest daughters at the Lord's table with us, and with many men and women of Erromanga. What more suitable place for them to join the Church of Christ than within the walls of the Martyr's Church of Erromanga, and within 300 yards of the spot where John Williams fell a martyr for Christ, and on the island where their own parents are the only missionaries.

In the district of what had been the most warlike tribe on the island, we had our February communion; 450 were present; gathered from many districts, 120 sat at the Lord's table. The teachers and people of the nearer districts, built huts for the strangers, and, besides quantities of yam, taro, bananas, and sugar cane, gave them 95 large hogs.

In the end of August, Mrs. Robertson, the children and myself went around from

Dillon's Bay, our head-quarters, to Port-narevin, on the other side of the island. We spent about three weeks there, during which five marriages were celebrated; a number of districts visited, and the Sacrament was dispensed at Cork's Bay, where we had about the same number present as at our February communion.

In October, accompanied by my son Gordon, I made a visit to the east side of the island to settle three young men from my class as teachers.

Besides settling the teachers I had the joy of receiving publicly 25 persons from heathenism into the ranks of the Christian party.

Three of these were high chiefs, but being a high chief in the New Hebrides is a small affair. In heathenism almost any chief has a good deal of power for evil, because evil is sweet to the natural heart of sin, but when a chief here becomes a Christian he has absolutely no power beyond any one of his people; he can no longer employ brute force, and he has no official power among a people where every man, woman and child acts at pleasure.

Real heathenism is a poor, weak, dying affair now in this island and any who are not in already are not likely to be of much force, as we have all along noticed that the best men and women, every way, are those who come out first from heathenism in the various districts.

In proof of the decay of heathenism I might mention that this year no fewer than 25 heathen relics, or *Fetich*, have been brought to me for sale. They are either round rings, or semi-circular in shape, representing the new, or full moon which it is probable by gone generations worshipped.

These *Naveltah* as they are called, are cut out from some kind of spar-stone and are kept buried under the ground until brought out at their great feasts. The natives deny that they were ever cut out by man's hand. This, however, is nonsense, though certainly they were not made within the last hundred years. Had I been able to purchase one of these in the early years I might have brought to an end battles on the south side of this island and prevented several shocking murders. But nothing could purchase a fetich in those days.

I have dispensed medicine to, or put up medicine for, 1,200 persons.

Baptisms—Infants 12, adults 24.

Christian marriages 13.

During the year 50 persons have publicly renounced all heathenism and have joined the Christian party.

The usual early morning schools, five days each week, have been kept up, also the Wednesday weekly prayer-meeting.

There are two services for the reading and preaching of the Word, and a Sabbath-school conducted every Sabbath in our districts.

Two thousand pounds of the finest arrow-root, sent to Glasgow for sale, the proceeds to go towards printing and binding the Gospels and Acts of the Apostles. They have also given £10 sterling in cash for the support of two teachers for one year.

Besides this there was a large amount of free labor given, keeping their school-houses in repair, and other work connected with this large Mission field.

ISLANDS OF THE SEA.—The Fiji Islands which were given up to cannibals sixty years ago are now so fully Christianized

that no armed troops are required to preserve order. It is said a larger proportion of the people are found in the churches on Sabbath than in any other place in the world.—Mr. Robert Louis Stevenson, the novelist, has spent much time among the South Sea Islands, and especially at Samoa. In a recent letter he bears this testimony; “All Missions are not equally good, nor all missionaries equally wise or honest, but Missions in the South Sea Islands, generally, are far the most pleasing result of the presence of white men, and those in Samoa are the best I have ever seen.”—By the last report of the London Missionary Society there were 24,263 Christian adherents in connection with the churches of that Society. This is out of a population of about 36,000; of this number, 6,526 are reported as communicants. There were 169 native ordained ministers, besides 214 other preachers. The joint Protectorate of Great Britain, Germany, and the United States over the Samoan Islands is not working very well and the outlook is not hopeful. It has been from Samoa that a large number of native missionaries have gone to New Guinea, and the Training Institution at Malua is in excellent condition.

CHINA.—We take the following items from the Report of the American Presbyterian Mission in Canton for the year 1892: The missionaries have been permitted, in the loving providence of God, to continue their work in peace and quietness. There has been opposition, but, with exception of the looting of a chapel at Chik Hom, the opposition has not been shown in acts of violence toward the Missionaries or toward the property of the Board. Several of the

native Christians have suffered bitter persecution, but, so far as we know, none of them have denied the faith, and many have shown a patient, Christ-like spirit in very trying circumstances.

The large accession to the membership of the Mission during the year is a real cause of thankfulness to God, who has heard our cry for more laborers; and although all the needy openings are not supplied, yet ten new missionaries in one year is a joyful message from the Church at home.

Perhaps it is more than a coincidence that the largest increase of the membership of the Mission, and the largest addition to the native Church belong to the same year. It is with pleasure we record the addition of one hundred and eighty names to the roll of the Church, and also that the number of secret believers and enquierrrs has greatly increased.

This Mission reports 13 churches, with a membership of 1,004 communicants and 288 baptized children. The number of pupils under instruction during the year was 1,501.

A more inviting field for evangelistic work can hardly be imagined than is found in connection with the hospital. The regular preaching and religious instruction have been continued the same as in past years for the out-patients; and every opportunity possible is afforded the in-patients to receive a practical knowledge of the Christian religion. This has been accomplished by requiring all those who are able, to attend morning prayers, conducted by the assistants, and by Dr. Henry two mornings of each week; by personal teaching of individuals in the wards; by special classes for instruction

and by supplying each ward with a good selection of books.

From the wards of the hospital there were 20 applicants for baptism, and of these 16 were received, of whom 11 were women. A number of other patients manifested a genuine interest in Christianity, but they have as yet been unwilling to publicly confess Christ.

The name and address of each in-patient has been forwarded, as heretofore, to the missionary in charge of work nearest to where the patient lives, and very encouraging reports have been received of many who have retained an interest in the Gospel.

THE MORAVIANS.—The work of the United Brethren must always have the deepest interest for Protestants connected by their ordination by the Waldenses with the martyrs of the Vaudois valley. They, 700 years ago, resisted the encroachments of the Papal power, and another interesting circumstance to English Protestants is the fact that the wife of Richard II. was a Bohemian Princess, who, becoming affected by the writings of Wycliffe, sent them to her own people, whose hearts were fired, and John Huss was one of the fruits of the spread of his doctrines. These Protestants before Luther have ever given a testimony that has been clear and strong for the truths of evangelical religion. And they have been pre-eminently a Missionary Church. Fifty years before Carey went out the Moravians commenced the work of evangelization among the heathen. Count Zinzendorf, one of the most illustrious of the Brethren, founded an "Order of the Grain of Mustard Seed," and the promise of the Master has been verified

and vindicated by the wonderful story of the Moravian Missions, which had grown into a great tree and overspread the world. Acting on the motto, "the members of our society will love the whole world," the United Brethren have sent missionaries to the five continents. Nor have they gone to the most frequented and civilized portions; on the contrary, they have ever sought the most abandoned people as the objects of their ministrations. The stations worked during the last year numbered about 140, and were situated in Greenland, Labrador, Alaska, North, South, and Central America, West India, South Africa, Australia and Thibet. There is a leper home at Jerusalem, and during the past year two new Missions have been commenced, one in East Central Africa and another among the North Queensland aborigines. The number of members in the Mission field is 90,538, about 40,000 of whom are British subjects, and there are 20,481 pupils under instruction in 243 day-schools, as well as about 16,000 in 106 Sabbath-schools. In the various fields there are 369 missionaries, and the remarkable fact connected with the Moravian Missions is, that while one in sixty members of the home Church is a missionary, as compared with one in five thousand among the other Protestant Churches, the number of converts is three times larger than the number of members at home. Taking these interesting circumstances into account, it is no wonder that the sympathy of Protestants in the country has been largely evoked on behalf of the Moravians, and the interest is growing.—*Belfast Witness.*

AT HOME.

VERNON, WIS.—Report of L. M. S. of Vernon Congregation, Wisconsin :

As our Society has not sent a report for two years it was decided at our last meeting to have a report sent to the *HERALD OF MISSION NEWS* for publication. Our number has not been diminished by death, and we are thankful to acknowledge God's goodness to us as a Society. We have held regular monthly meetings, all of which have been more or less interesting to us all. Our contributions have been small as our treasurer's report will show; but we trust that with God's approval and blessing upon it it may advance His cause and encourage us to go forward in the work of the Lord. We have twenty names on our roll. Interesting letters from Home Missions have been received and read at our regular meetings.

TREASURER'S REPORT FOR THE YEAR ENDING
APRIL, 1892.

Carried over from last year.....	\$8 94
Monthly dues	31 10
Donations	11 45

Total receipts.....\$51 49

DISBURSEMENTS.

Box of dishes to Indian Mission....	\$4 96
Box of clothing to Indian Mission. 13	26
Box of clothing to Indian Mission. 6	62
Expenses of Society.....	1 79

Total disbursements.....\$26 63
Balance in treasury 24 86

FOR THE YEAR ENDING APRIL, 1893.

Carried over from last year.....	\$24 86
Monthly dues.....	19 25
Donations	8 55

Total receipts.....\$52 66

DISBURSEMENTS.

To Cyprus Mission.....	20 00
Box of clothing to Southern Mission.....	15 86
Expenses of Society.....	9 90

Total disbursements.....\$45 76
Balance in treasury 6 90

MRS. PETER MCKENZIE, Treas.

AMANDA SOUGHRIDGE, Sec'y.

SOUTHFIELD, MICH.—The L. M. S. of the R. P. Congregation, Southfield, Mich., present the following report for the year ending May 1st, 1893:

As a Society we desire to thank God for the many mercies we have received during the past year in sparing our lives, in giving us willing hearts and hands, and something to do for the Master. We have held twelve regular meetings, which have been well attended and interesting. We enter upon the work of the new year with earnestness of purpose and ask for such an enlargement of heart that God may be honored by our work and the cause of Missions advanced.

MRS. HENRY BASSETT, Sec'y.

Treasurer's report for the year ending May 1st, 1893:

1892. Balance on hand.....	\$ 3 33
Membership fees.....	33 00
Donations.....	63 67

Total.....\$100 00

Appropriated to Foreign Missions	\$25 00
To Home Missions.....	25 00
“ Southern Mission.....	20 00
“ Board of Deacons.....	10 00
For Adana Church	10 00
“ Home work.....	2 30
Balance in treasury.....	7 70

Total.....\$100 00

MRS. ADA MCKINNEY, Treasurer.

ALLEGHENY, PA.—The Eighth Annual Convention of the Women's Presbyterian Missionary Society was held in the Allegheny R. P. Church, Rev. W. J. Coleman, pastor, on April 27th and 28th. The local Societies were well represented, and altogether the convention was very interesting and helpful. We had the pleasure of having with us Miss Joseph and Miss Dodds, of our Tarsus Mission, who addressed the convention on Mission work, and answered all questions concerning the work which were asked. The evening session of the convention was given to our thank-offering exercises. A discussion, which was ably opened by a paper on "What Constitutes a Thank-offering," by Mrs. W. J. Coleman, of Allegheny, occupied the greater part of the evening. The thank-offering amounted to \$863. The Society also donated \$1,000 (one thousand) to the building fund of the chapel for our Indian Mission.

The following officers were elected to serve the coming year: President, Mrs. R. C. Wylie, of Wilkesburg; first vice-president, Mrs. J. T. Morton, of Allegheny; second vice-president, Mrs. W. J. Coleman, of Allegheny; recording secretary, Miss Margaret McCartney, Beaver Falls; corresponding secretary, Miss Mary Henning, Wilkesburg; treasurer, Mrs. J. R. McKee, New Brighton.

WALTON, N. Y.—Minute of the Woman's Missionary Society of the Reformed Presbyterian Congregation of Walton, N. Y.:

Death has entered our Society for the second time since its organization, and taken from us a dear friend and co-worker, Mrs. Jane Russell. Her death removes from earth one of those quiet Christian workers whose life gave strong evidence of

her acceptance in Christ. We will sadly miss her presence and earnest prayers in our meetings, but we cherish in her memory the example of a devoted Christian life. Her life-work was finished, and she has only obeyed the summons of her Divine Master, "Enter thou into the joy of thy Lord." To her family and friends, we desire to express our warmest sympathy, and commend them to the care of the Heavenly Father.

MRS. S. G. SHAW, }
MRS. W. C. DOIG, } Com.

BROOKLAND, PA.—The L. M. S. of Brookland and Manchester Congregation of the Reformed Presbyterian Church desires to put on record that Mrs. Nancy Nelson, a beloved member of their Society, was gathered by her Redeemer into His garner, a sheaf of golden grain fully ripe, on March 4th, 1892, in the 74th year of her age.

She sleeps but her works praise her. She was faithful to her trust. She did what she could. She now receives her reward in the Heavenly Home with her Saviour and Redeemer.

Let us be incited by her example while with us to be diligent in the work in which we were united, that when we are called we may not be found wanting. We sympathize with her aged husband and her children in their loss.

May they be enabled to fill their places and do their work as she did hers, that we may all meet around the throne of God and sing the song of praise. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen.

MRS. MARY REED, }
ELEANOR A. McELROY, } Com.

MONOGRAPHS.

THE LANGUAGES OF AFRICA.

The volumes published by Mr. Robert N. Cust are the treasury of information in regard to the languages and dialects of Africa. He gathers his materials from the writings of a very wide range of special students, English; German and others. Much, of course, is yet to be found out upon the subject. In the present state of knowledge, Mr. Cust summarizes the following table:

	<i>Branches.</i>	<i>Lan- guages.</i>	<i>Dia- lects.</i>	<i>Totals.</i>
1. Semitic,	II	10	9	19
2. Hamitic,	III	29	27	56
3. Nuba-Fulah,	II	17	7	24
4. Negro,	IV	195	49	244
5. Bantu,	II	168	55	223
6. Hottentot-Bushman,	III	19	6	25
		438	153	591

It must not be supposed that all these languages and dialects are of equal importance, or that the entire 591 are likely to stand before the advances of civilization. Under that test there will prevail the law of the "survival of the fittest." Of the great number, as many as 66 have received the Bible, in part or in whole. The importance to the welfare of any language of a translation of the Divine Word is well expressed by the author: "Experience on the West coast of Africa, and the story of the English Bible and of Luther's Bible warn us that when the language of a country is still in flux it will settle down and gravitate around the translations of the Scriptures. I do not find that any language has ever perished from the great reservoir of human

knowledge which has been elevated to the dignity of being the vehicle of divine knowledge." The following have the whole Bible:

<i>Languages.</i>	<i>Translator, etc.</i>
Arabic.....	Drs. Smith and Van Dyck
Amharic.....	Abu Rumi, etc., 1810-20
Koptic.....	Unknown, 2d and 3d century
Ashante.....	Christaller, 1871
Akra or Ga.....	Hanson, Zimmerman, 1816
Yariba or Yoruba	Trans. Com. at Lagos
Efik.....	Goldie, Robb, 1862-68
Zulu.....	H. A. Wilder, etc
Xosa or Kafir.....	Shaw, etc
Sesuto.....	French Missionaries, 1849-76
Sechuana	Moffat, 1831-57

RELIGIONS OF INDIA.

The population of India is classified according to religion as follows:

Hindus.....	207,640,416
Sikhs	1,907,245
Mohammedans.....	57,325,432
Buddhists and Jains.....	8,545,674
Aboriginals.....	9,302,058
Parsees.....	90,000
Christians	2,280,549
Unspecified and others...	198,409

Total 287,289,783

In considering the prevailing religions of India the Hindus take the lead, followed at a great distance by the Mohammedans, while the third class of religionists are demon worshipers. The Nat worship, which is spoken of in the census report as peculiar to Burma, is but another form of this same demon worship. Sometimes the worshippers of a demon are Hindus in the observance of caste, and of many of the

forms of Hindu worship; but to their minds the idol before which they present their offerings is the representation, not of a god, but of a demon.—*Bishop Thoburn.*

A STARTLING CONTRAST.

Of heathenism in its principles and practice, it is enough to say, on the authority of those who have really studied it, that alike in ancient Rome or in modern India, it is far too infamous to be fully described. Living in the purified atmosphere of Christendom, and merely glancing at the superficial fairness and picturesqueness of the classic and of the oriental world, we can form no true idea of what the horror and vileness of heathendom has been and is. And therefore we do not recognize the debt which the world outside the Christian Church owes to Christianity. Startling was the contrast between the pagan life revealed when Pompeii, and Herculaneum were uncovered in the last century, and the contemporary Christian life revealed when the catacombs were discovered in 1578. "What the soul is in the body that are Christians in the world," says the Epistle to Diognetus, written within 100 years of the Ascension; and far-reaching has been the influence of the innocence and joyousness, the hope and peace, the family love and wide charity, which came into the world with the good news of its Saviour.—*Selected.*

DO RIGHT.

An English missionary gives this narrative from his experience: "A Brahmin boy came to me one day and said: 'Sir, I want to tell you about something which has been troubling me lately. We heard at prayers, not long ago, about its being no use to hear the truth without *doing* it, and that

idea fastened itself in my mind. I was going home a day or two afterward, and I saw a little pariah (outcast) boy in the road trying to get a bundle of sticks on his shoulder. When I got near he called out to me and asked me to help him. I knew at once that I ought to, because I believe that we are all brothers and must do to others as we would they should do unto us. So I looked up and down the road, and, as I did not see anybody coming, I was just going to help him when the old caste spirit rose in my mind, and I said to myself, "Why should I defile myself by touching this pariah? I shall only have to purify myself when I get home, and what is he to me?" So I turned away and left him, and I have felt so ashamed of myself ever since. Will you pray for me that I may have strength to *do* what I *know* to be right?" And so it is that the Holy Spirit works righteousness.

UNABLE TO SAY NO.

Mr. Swan, a pastor in Birmingham, England, who knew William Carey intimately, said of him, in an address after his decease, "If he had any defect in his character, I should say that it was that he was too easy. He once said to me, 'Brother Swan, I am not fitted for discipline; I never could say no. *I began to preach at Moulton because I could not say no; I went to Leicester because I could not say no; I became a missionary because I could not say no.*'"

Would that a multitude of disciples might be found with this infirmity of being unable to say "no" to the great commission! The power of weakness is often more serviceable in the Kingdom of God than the power of strength, and man's *can-*

not more useful to the Lord than his *can*. Of God this great thing is written, that He "cannot lie." What a security for our faith is found in this omnipotent inability. Carlyle, tracing the etymology of the "king" through the German "konig" back to its root, concludes that the king is simply "the man *who can*"—the one who, being the strongest of his tribe or nation, has seized the reins of power and constituted might the synonym of right. But He to whom belongs the title of "King of kings" once said to a servant of His: "My strength is made perfect in weakness." His worthiness to be crowned King of saints lay quite as much in His Divine inability as in His Divine ability. He could not say "no" to His Father's will.

THE LORD'S SHARE.

In the latter part of last century a girl in England became a kitchen maid in a farmhouse. She had many styles of work, and much hard work. Time rolled on and she married the son of a weaver of Halifax. They were industrious. They saved money enough after a time to build them a home. On the morning of the day when they were to enter that home, the young wife rose at four o'clock, entered the front yard, knelt down, consecrated the place to God and there made the solemn vow: "O Lord, if thou wilt bless me in this place the poor shall have a share of it."

Time rolled on and fortune rolled. Children grew up around them, and they became prosperous, one, a member of parliament, in a public place, declared that his success came from that prayer of his mother in the door-yard. All of them were wealthy—four thousand hands in their factories. They built dwelling houses

for laborers at cheap rents, and when they were invalided and could not pay, they had the houses for nothing. One of these sons went to America, admired the parks, went back, bought land and opened a great public park and made it a present to the city of Halifax, England. They endowed an orphanage and they endowed two almshouses. All England has heard of the generosity and good works of the Crossleys.

Moral: Consecrate to God your small means and humble surroundings, and you will have larger means and grander surroundings.—*London Presbyterian*.

SOME MISSIONARY STATISTICS.

The spiritual destitutions in pagan lands are appalling. In India there is only one Christian teacher to every 275,000 of the population; in Africa, one to every 200,000; in China, one to every 650,000; while there is a region in Central Africa having a population, it is said, of 75,000,000 without a single missionary. It has been said that there is no reason to question the statement, that the whole sum expended in foreign missions all over the world, from the beginning of this century to to-day, does not equal the amount spent by Great Britain last year for drink.—*Illustrated Missionary News*.

TREASURES IN THE BIBLE.

A whole Bible makes a whole Christian. I have never met with a vigorous, healthy Christian amongst those who are all the time doubting passages here and there in the Bible. There are Christians who are good in spots, and poor in other spots, because they are living on a few passages in the Bible and neglecting the rest.

There is yet a good deal of unexplored country in the Bible. The great American desert in the United States was thought to be, for many years, a worthless tract of country. But there were untold treasures there, hundreds of millions of dollars' worth of silver lying under its surface all the while. Just so with some portions of Scripture. Twelve months spent in searching the Bible, with regard to twelve leading doctrines, one month to each doctrine, would be well spent.

The right place for a ship is in the water; but it is a bad look-out if the water gets into the ship. So the right place for the disciple is in the world; but it is a bad thing when the world gets into the disciple. There is no power without separation. Billy Bray was once asked "how the world was getting on." He replied that he did not know, as he had not been in it for twelve years. If you want a joyful life you must be out-and-out.—*Moody.*

LETTERS FROM CHRISTIAN WORKERS.

NEW HEBRIDES.—Through the courtesy of Rev. John G. Paton, D.D., who has been for some months in this country in the interests of missionary work in the New Hebrides, we are able to let our readers have the following letter that he recently received from Mr. Gray of Tanna:

WEASISI, TANNA, NEW HEBRIDES,

1st November, 1892.

MY DEAR BROTHER:

It is not uncommon to begin a letter with an apology for delay in writing. Something of the sort may be expected here, seeing I have not written you since April last. My excuse for this delay is more an explanation than an apology, it is this: Our hands have been full of work. There was the Synod in June, which took us from home and delayed work that had to be overtaken when we came back. Then in August we went to Aniwa, where we spent nearly two months. While there,

even if in the hurry of going I had not forgotten to take my typograph appliances, I do not think I could have made it possible to write you this letter, we were then so very busy.

The period that has elapsed since writing you has been one of comparative quiet here. On the eve of our going to Aniwa we even ventured to hope that war was at an end. But just before our return from Aniwa five women were shot in the district east of this. These people had been told to come with us to our trader's out-station. The women were betrayed and murdered. In retaliation for this, it is said a man in our district was shot dead just two weeks ago. This deed was done not far from our house. For a day or two afterwards war was all the talk and we expected an immediate outbreak. Then it looked as if things would be allowed to go on and a life be taken on the quiet to avenge the death of

Nukupwoi, the man mentioned above as killed. Last Friday night (October 28th) however, the natives of "our side" made a raid on the people of Lehtabu (a village west of this), who are responsible for the death of Nukupwoi. A little after sunset on the night mentioned we heard the first shot fired. In a little while other shots followed and then the faint shouts of victory reached us on the still night. As it grew dark about 50 returning warriors passed this in war paint and glory. But from them I could learn nothing reliable. As they made their way up the hill to the villages behind us their yells of triumph died away in the distance. The moon (at her first quarter) shone brightly between the broken clouds that drifted across the sky. I could not help contrasting the quiet of the night with the human storm now beginning to break over us when we heard a number of shots fired at the villages on the hill behind us. We suspected the "enemy" had followed our brave warriors as they returned. Taking a different road the "enemy" surprised "our side" discussing the day's work and their future plans at this half-way village. An hour later the western hills were in a blaze, the bush being fired by the "enemy" going back home. This is the usual precaution taken to prevent the foe lying in ambush. Next morning we got particulars of the previous night's work. "Our side" shot a noted nuruk man and the "enemy" matched it with the death of one of the warriors who had been on this raid. Kaulaka, the fallen warrior, went out a leader of men and was carried home a corps on a kauvlua (an extemporized bier). Since then a lad who was once a worshiper, but who fled before, has been shot and buried.

And to-day armies are gathered to set the battle in array in some three or four different directions.

Such is the state of things here and contrasts strongly with our recent experience on Aniwa. There strife, sin and petty jealousies exist as they do among ourselves, but still Christ reigns there. With their imperfections the Aniwan are witnesses to the power of the Gospel. So strong is the contrast between things there and here that our two little children were very indignant at the outbreak of war the other night. With one voice they both said, "We will go to Aniwa, there are no nasty fires there." A few particulars about our stay on Aniwa will, I hope, be of interest here. Though hindered in my movements by an accident to my foot a day or two before leaving, I was able to visit one of the five schools almost every morning at sunrise. At all hours of the day and far into the night we received natives and attended to their wants. On the whole, we are fairly pleased with the state of matters on Aniwa, but hope to obtain better results next year. The communion service, held on October 2d, was a helpful time, closing one year and beginning a new year of spiritual life. Every communicant on the island, except two under suspension, and four who were ill, were present at this holy, solemn service. Since Dr. J. G. Paton left Aniwa (1881) a teacher from Aneityum has been in charge. He was to have retired now, after service on Aniwa extending over 18 years. He had been in bad health for some time and grew weaker every day while we were on the island. When the steamer arrived to take us away he was too ill to go on board for Aneityum, so he had to be left, now content to die there

among those who loved him as their father. We brought over with us two teachers for Tanna. One accompanied Pavenga, a teacher under Mr. Watt, with a good record, who had been home on furlough. Mala, the new man, has gone to his post and already has fresh accessions to his flock. The other man is with us here. We intended he should help us to carry on the work at Souiasia among our refugee people there, but the outbreak of war puts that out of the question now. Once more we must play a "waiting game" here, letting our conduct, rather than our words, witness for Christ. We are simply going on as we find our way opening for us day by day. We have an extensive programme before us for the next year if permitted to carry it out. We intend to visit Kwamera during this month in order to get some printing done for our station. On our return, there is work here to do. Early in April I have to visit Aniwa to give orders for work there and to receive from the Aniwans a large contribution of copra to defray the cost of a new church we are to build during our next annual visit. The church will be like our jubilee-school church, but more complete, and will cost from the hands of the builder £130 to £150. The Aniwans will bear the whole cost and we hope to see this church both built and paid for before we return to Australia about the end of 1893.

I am aware that congregations generally like to hear of mission triumphs, while this letter is a record of difficulties without the triumphs. Perhaps we are like the soldiers who fall before the battle is won. Without us, it would not be won, though others may share in the joy of triumph. The church will reap "if we faint not." I send with

this a letter for the Sabbath-school, which I trust will be read on suitable occasion to the teachers and scholars. With best wishes for yourself and people believe me to be

Yours very truly,

W. GRAY.

WEASISI, TANNA, New Hebrides,
1st October, 1892.

MY DEAR YOUNG FRIENDS: Most young people, and some older ones, like amusing letters. Those who write them for young people do it, I suppose, in order to give some instruction or because they can't help being funny. Well, I lay no claim to the gift of writing amusing letters. Even if I had humor enough to qualify me to become the funny man for *Punch*, it would be hard to feel funny in the humorous sense with the smoke of war fires rolling across the sky and the nasty banging of guns startling one. Such is the state of things here, as I have related more fully in the letter to your minister. So that we must be nearly as uncomfortable here as if we were in the midst of a Broken Hill strike. But if you please we will leave Tanna and go over to the little island of Aniwa, where spears are used now only to kill fish. Guns are used to shoot birds, and clubs are not to be found at all. Aniwa, not much larger than two or three of your great Northern farms, is in every way a very interesting little island. If you wanted to find plants, bugs or beetles, like the man Stanley rescued, Aniwa would be a good hunting ground. Then it has its cave, where Tangalua shut up Sefineriki till she rent the roof of it with a blast from her royal mouth. (She was a queen.) At the other end of the island I could show you the place where a volcano once

spouted hot mud till "he" got tired of the business and complained that the sea was always putting his fire out. So "he" left and began business at Tanna. Then if you were thirsty, as you might be after eating fish, you could let down a bucket and get a drink out of "Jehovah's well," that the missionary dug with his own hands. At sunrise, unless you were very sleepy, you would hear *rátatát, rátatát*, coming from all quarters. At first you would wonder what was making this strange sound. You would soon find that it was the "drum" boys beating with a little stick on a real little canoe to summon the morning scholars—old men and women, as well as boys and girls and babies. The people thus spend about an hour reading the Bible, saying the catechism (they have to learn it here too as well as you have), singing and praying. After school is over they go and work or play or fish at Tialo. This is a sort of half inland sea at the back of the island. It is shallow enough for a man to walk across at half tide. We all went over there one day. On reaching this shallow sea after a good walk, the boys soon speared a number of fish, which were cooked for dinner. We waited a good while at a place with a name which I have forgotten, which the natives said was a town, but it had no houses. When the tide had gone out sufficiently we made a start at fishing. Mrs. Gray had gone home, and Alison, Erskine and I got into a canoe. A good-sized lad was sent with us to guide the canoe, which he did walking in the sea—for I can no more steer a native canoe than some of you could ride a bicycle. The sea was not deep enough to drown us, but then it would not have been nice to have got wet when there was no

rain. The natives, men and women and children big enough to wade in the sea, took their nets (one is about the size of half a tennis net stretched on sticks across the ends), and went into the sea. Two persons manage a net. Standing in a circle with their nets they make a yard. Other natives round up the fish and drive them into this. It is quite exciting just as the fish are yarded, and Erskine was frequently in danger of falling overboard with excitement and questions. The moment the fish strikes the net the net is deftly stretched above the water, and a man who is standing by for the purpose gathers the net around the fish. A blow with the stout waddy carried for the purpose quiets the fish, which is then placed in a canoe. We all move on across the sea and round up the fish once more. For the first three times or so we did very well. Then once or twice the fish would not go into our yard. Then came an exciting hunt. Some of the hunters beat the water with their steaks; others poised their spears ready to hurl their shea-oak shafts and pierce through the fish that ventured to escape round the line of yelling natives and nets. The men and women stood firmly at their nets. Everyone shouted, "*Kojeri! Kojeri!*" (They'll get away! They'll get away!) and we paddled hard to get nearer. A fish went straight for the net of a young lady shortly to be married to the young man who was master of the fish beaters. I do not know if this had anything to do with the accident that happened or not, but our excitement ended in the fish diving under Kapali's net instead of jumping into it. The escape of the fish was followed by a shout of wrath by everyone at everyone. Then

Kapali came in for the big share of blame, and even her young man frowned and taunted her with her cleverness as he turned away to round up some more fish. Kapali just tossed her head, laughed and scolded them back. But not another fish did we catch the rest of the day, though we chased a great shark and hunted shoals of fine fish. We reached home at dark with our share of the fish, hungry, tired and sunburnt.

There is perhaps not much "instruction" in this letter for you. My object here has been to make you feel an interest in what the Aniwans do, think and say. They are very different now from what they used to be when they made war on one another, killed traders, stole out of one another's plantations, and did not worship God. This change has been brought about by a missionary living among them and teaching them what is good and right. Instead of making feasts in honor of the ghosts whom they worshiped, or feeding them as they did with the worst bananas or bread fruit they had, they now worship God, feed their pigs with the bad fruit, willingly work for days making

nice white arrowroot to feed babies and sick people and *others*, or drying the kernel of the cocoanut, to pay for printing parts of the Bible or to help in sending missionaries to islands where the people are still heathen. Just now the Aniwans have a big contract on hand, They are to make 200 bags full of copra (that is what the cocoanut kernel is called when dried in the sun), by next April, and I am to get them a church just like the Jubilee-school Church you gave us for Weasisi. But the 200 bags of copra will not be enough to pay for the church. So they are to make a lot of arrowroot, which will be sent to Adelaide and Melbourne, to be bought and eaten, of course. So I want you all to be babies for a while, or just sick enough to eat any amount of arrowroot. Now, is that selfish of me? Well, anyway, arrowroot is quite nice, even when you're quite well and pretty big. Now, Christmas is near and so is the end of my paper. I wish you all stockings brim full of things from good old Father Christmas and a happy 1893. Good by till I write again,

Yours very truly,

W. GRAY.

EDITORIAL NOTES.

—The Rev. Geo. D. Mathews, D.D., General Secretary of the Presbyterian Alliance recently visited all our foreign Missions. On returning to London he has kindly written at our request his impressions of

the missionaries and their work, giving much information that will be of special value to the Board. We do not publish the letter as it was not intended for the press, but our readers will find brief ex-

tracts in the Items of Missionary Intelligence. This information, coming from a disinterested party, who is at the same time a close observer and intensely interested in the missionary operations of the Church, is peculiarly encouraging. We cordially thank Dr. Mathews for visiting and cheering by his presence and words the brethren who are laboring in Syria and Asia Minor.

—About *three hundred dollars* are still required to complete the new building in Latakia. The friends of the work, on reading what Dr. Mathews says respecting this house, will forward this small balance at once that it may be occupied free of debt.

—At the late meeting of Synod, the following appropriations were voted for missionary purposes:

Indian Mission	\$1,000
Chinese Mission....	1,000
Southern Mission.....	4,500
Domestic Mission.....	7,000
Foreign Mission.....	15,000
Testimony Bearing.....	4,000
National Reform.....	7,000

Shall this total appropriation of \$39,500 be raised during the year? Why not? The churches are abundantly able to contribute three times the amount. The tithe of our annual income belongs to God, and our spiritual interests demand that it be paid into the storehouse. He does not need our pecuniary contributions and He could easily divert to the extension of His cause through other channels the property with which He has entrusted us, but He would not have us miss the blessing that is inseparably connected with a faithful recognition of His claims. "Prove me now herewith," saith the Lord of hosts, "if I will not open

you the windows of heaven and pour you out a blessing, until there shall not be room enough to receive it." There can be no question that the pastors are in full sympathy with the missionary work of the Church and we rely on them to keep the people familiar with the condition and needs of the work in its several departments.

—A few days ago we received from Mrs. J. A. Young of East Craftsbury, Vt., three dollars and fifty cents to aid in the support of another foreign missionary, with a promise that the contribution would be continued annually for a term of five years. In our next issue we intend to publish a revised list of contributors to this Young Women's Fund, omitting of course the names of those who for some unexplained reason have failed to make the first payment.

—A young man, a member of 2d New York, mailed us in June a deposit receipt for \$52, the fifth semi-annual payment on a pledge of two dollars a week for five years to help on the work in Suadia.

—We thankfully acknowledge receiving from the Y. P. S. C. E., of First Newberg, through Miss Mary E. Wilson, the sum of twelve dollars and fifty cents, the third quarterly payment on a second pledge of \$50, for the mountain work in Syria. This money has been forwarded to the Treasurer.

—For many months the Board of Foreign Missions has been calling for a minister to go out to Cyprus, a most attractive and promising field. To these repeated appeals there has been no response; and yet it came out at Synod in the Report of the Committee on Supplies that there are more licentiates and unsettled ministers in the Church than can be supplied with work. It seems

strange under these circumstances that there should be any lack of volunteers. After a while some of these brethren will accept calls to little congregations in this country which have no prospect of growth except by natural increase or an occasional certificate from a sister church and to whose spiritual edification the elders are abundantly qualified to minister; and on being ordained and installed they will unhesitatingly say "yes" to the solemn query: "So far as you know your own heart, is it the glory of God and edification of the Church, and not any selfish object, that moves you to undertake this sacred office?" This reply implies a passion for souls that can nowhere be so fully gratified as in localities where Christ is not yet known. We do not question the sincerity of these young men and probably they have good and justifiable reasons for remaining in America, choosing rather to have a day's preaching now and then, in some vacant pulpit, than to be the messengers of the home-churches and the glory of Christ in a foreign field, but we do think that this aspect of the question is worth looking at. No sooner did Paul hear the call, "Come over and help us," than he and his associates endeavored to go into Macedonia, assuredly gathering that the Lord had called them to preach the Gospel there. When the modern followers of Christ have learned, as the Apostle had, to preach simply from a principle of loyal obedience to the Master, not for a living, not for display, not from any selfish motive, but for the Saviour and for souls, there will be plenty of laborers. O that the members of the Church would more constantly pray for the ministers. Then there would be a reviving. Then the Word would have free course and be glorified. Dwight

L. Moody, one of the most practical and powerful of modern evangelists, relates in one of his sermons that, some twelve years before, two women came to him at the close of a Sabbath evening service, and said, "We have been praying for you." He said, "Why don't you pray for the people?" Their answer was: "*You* need power." "I need power," he said to himself; "Why, I thought I had power. I had the largest congregation in Chicago. There were some conversions at the time, and I was in a sense satisfied." The earnest talk of these godly women about "the anointing for special service" set him thinking. One night they got down on their knees and poured out their hearts that he might receive the anointing of the Holy Spirit. And what was the result? "There came," he says, "a great hunger into my soul. I knew not what it was. I began to cry as never before. The hunger increased. I kept on crying that God would fill me with the Spirit." Nor did he seek in vain. God revealed Himself; and when he went to preaching again, though the sermons were the same and no new truths were presented, hundreds were brought to conviction and to the Saviour. The great need of the ministry of to-day is the filling of the Holy Spirit.

—The following instructions concerning the shipment of goods designed for the foreign Missions of the Reformed Presbyterian Church, are published for the guidance of individuals and societies:

The Board of Foreign Missions, at the request of the Treasurer, Mr. Walter T. Miller, have appointed Mr. Wm. G. Thomas, of Messrs H. O'Neill & Co., Sixth Avenue and 20th Street, New York, the shipping

agent of goods designed for the foreign Missions.

Due notice is hereby given that hereafter all goods for the missionaries must be addressed to the party for whom they are intended, and shipped either by express or as freight to the care of

WM. G. THOMAS,

OF H. O'NEILL & Co.,

20TH STREET AND SIXTH AVENUE, N. Y.

In every case at the time of shipping a duplicate shipping receipt or bill of lading is to be taken by the shipper, who will keep the original and forward the duplicate immediately to the above address of Mr. Thomas.

In the letter of advice a short statement of the description of the goods is to be given and *about* the size of the box or barrel, with a valuation of the several kinds of goods as clothing, or general dry goods, or hardware and groceries, &c.

This valuation is essential so that invoices may be forwarded with the goods, that they may pass the Customs authorities in the foreign countries with as little trouble as possible.

This arrangement has been made partly because many of the goods are now ordered to be purchased of and by H. O'Neill & Co., and all re-packing and transfer to the missions can be made satisfactorily with their immense facilities.

—RECENT LITERATURE.—The mail brought to our office the other day a sermon on "The Authority of Christ over the Individual, the Church, and the Nation." It was delivered in Belfast, as the closing lecture of the Session, 1891-92, of the Theological Seminary of the Reformed Presbyterian Church in Ireland, by the Rev. James Dick, M.A., Professor of Hebrew, etc. It is full

of timely truths. The author gives this sum of the Christian gospel: "Christ over all, blessed for ever, and a blessing for ever to them that obey Him is the sum of the doctrine which the Christian ambassador goes forth to proclaim. Christ exalted and having a right to be honored by the admiration, faith, confidence, love, submission and service of men in every condition, because He humbled Himself and became obedient unto death, even the death of the Cross—this is the marrow and fatness of the Christian gospel. Christ having power over all flesh to give eternal life in a world in which no life can be without Him, and having authority to give all the Laws for the regulation of that life in the believer and in the Church, and having sovereign dominion over the kingdoms of the world that He may command them for the good of His Spiritual Kingdom, the Church, and use them, whether they will hear or whether they will forbear, to promote the accomplishment of His purpose and work of grace—blessed by Him and calling Him blessed, if they fear Him; cursed by Him and involuntarily glorifying Him in their destruction, if they refuse to hear Him—this is glad tidings of great joy to His people." The Committee on Testimony-Bearing have wisely reprinted this discourse for general circulation in the United States.

—There has been laid also on our table a pamphlet entitled "Church and State." In these three lectures on "Religious Equality—National Disaster," "Erastian Establishments—Ecclesiastical Dishonor," and "Scriptural Establishments—Imperial Glory," the Rev. James Kerr, D.D., of Glasgow, makes a valuable contribution to the Covenanter literature of to-day.

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A tale of the Judson Mission, by Rev. Prof. R. N. Barrett. Illustrated. 12mo, cloth, \$1.25.

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